all made *E owe OITIIM/, from an antecedent non-existence or nothing, brought forth into being. For which cause there seems to have been in Orpheus a dialogue betwixt the Maker of the world and Night.[8] For that this ancient cabala, which derived the cosmogonia from Chaos and Love, was at first religious and not atheistical, and Love understood in it not to be the offspring of Chaos, may be concluded from hence, because this Love as well as Chaos was of a Mosaical extraction also, and plainly derived from that Spirit of God, which is said *in* Scripture to have moved upon the waters, that is, upon the chaos; whether by this Spirit be to be meant God himself, as acting immediately upon the matter, or some other active principle derived from God and not from matter (as a mundane soul or plastic nature). From whence also it came, that, as Porphyrius testifieth, the ancicat Pagaus thought the water T)e <Vnt to be divinely inspired: rjyourro -yap *irpuat-* \v»»i>ii- p-

V * - .' "N | t ^ /I I *

Cflvuv Tit! ***vcun*** **rac** *tfvy^ag*

vtQirvMp QIVI **«5 Noi/ftfgvioc**

&a rowro Xiywv icai rov

iii^ifmflat **tTravcu row u^aroc fl^«>^ irveujua"**
They **thought,**

that souls attended upon the water, or resorted thereunto, as being divinely inspired, as Nume-nius writeth, adding; the prophet also therefore to have said, that the Spirit of God moved upon the water.-—

And that this cabala was thus understood by gome of the ancient Pagan Cosmogonists them-sclvcK, appears plainly, not only from Simmias Khodtiis and Parnrenides, but also from these following verses of Orpheus, or whoever was the writer of those Arjjomuitics, undoubtedly ancient,

*** Ajmti** FrcK'Iwin rl alios. ..